437 At last business is over. Before sundown, after interminable parleyings, the fellah goes home with goods or money calculated to increase his well-being, or at least with pleasant memories of a day full of sights and sounds.

484 571 Pilgrimages and markets swell the traffic on the country roads. Here again can be seen the love of the fellaheen for crowding together and moving only in congested groups.

484 If they have to cross the Nile or a canal to reach the village opposite, the fellaheen throng so densely into the [505 292 494] ferry-boat or raft (*ma'adiya*) that accidents are frequent. When they set out on foot or on donkey-back, laden with astonishing bundles, it looks like an evacuation. When for a long journey they take the *trombil* or *halazona* — an old Ford converted into a bus — forty of them push their way in where there is room for only twenty, and they take it very ill if police regulations are enforced. One of the reasons for a certain minister's unpopularity in the country was his insistence on applying these regulations. When they have [497] to travel by train, they arrive several hours beforehand, cluster on a corner of the platform, and scramble all together into one carriage, even if there is plenty of room elsewhere.

In general, then, the fellaheen like being together, out of doors and in crowds. They are sociable people. But does this mean that they are socially minded? Is there any organic relationship between the members of the peasant group?

361 181 Let us first of all consider the village as a whole. This with its surrounding land forms a closed system outside which everyone and everything is foreign and unknown. It leads a secluded and individual life, which is organised from within by habits, customs and taboos handed down from the distant past, immemorial laws which rule absolutely the acts and the pleasures of every inhabitant.

181 619 The fellah finds the same difficulty in widening his outlook in space as in projecting himself into the future and practising foresight. His village is all in all, for it is here and now. It is his country, and the limit of his patriotism.

When a fellah is asked about his nationality, he will reply: "I am from the village of Manfaloot, or Abu Korkas", and occasionally, a little more widely: "I am from the Mudiriya of Menufiya, or Assiut", but rarely, if ever, "I